THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x, 15.

No. 48, Vol. XLIII. Monday, November 28, 1881. Price One Penny

FIFTY-FIRST SEMI-ANNUAL CONFERENCE.

[CONCLUDED FROM PAGE 743.]

FOURTH DAY.

Sunday, 10 a.m.

Conference called to order by President John Taylor.

The choir sang,

Praise to God, immortal praise,
For the love that crowns our days.

Prayer by Apostle F. M. Lyman.

The choir sang,

Sweet is the work, my God my king,
To praise thy name, give thanks and sing.

Apostle Lorenzo Snow asked the congregation to take into consideration the necessity of having the spirit of prayer to assist their hearts in comprehending the various subjects presented before them. Every faithful Latter-day Saint was entitled to that aid and succor in every situation in life, that his circumstances may require. In different periods of time, God had gathered together a people to be the receptacle of the powers, principles and laws which he revealed, which entitled them, through obedience to those laws, to receive all the blessings of the Gospel of the Son of God, such as the gift of healing, the gift of prophecy, the gift of wisdom, dreams, visions, etc. It was the privilege of the Latter-day Saints to enjoy all these gifts, as they were enjoyed by those living in the days of Enoch, and those who lived in the days of our Savior. Were it not for many of those gifts being enjoyed by the Saints in these latter days, which is the result of the possession of the Holy Ghost, this kingdom could never have withstood the power and influence of evil which has been arrayed against it. "Love one another" being one of the most important commandments which God has given to us, should be so closely carried out by the Latter-day Saints, that in all their business relations there should be no collision, no strife, no envyings, but all should seek the benefit and blessing of one another; this union was particularly enjoined upon us. The great and grand results which are now presented before us, had been effected through the influence of the Gospel of our Lord Jesus Christ, which reached us in the different nations of the earth, and saluted our ears as glad tidings of great joy. We were called upon to exercise faith in the Lord Jesus

Christ, to repent of our sins, to be baptized for the remission of our sins, that we might receive the gift of the Holy Ghost.

He then dwelt on the subject of present revelation, referring to the case of Peter, who, in answer to a question put by the Savior, replied, "Thou art the Christ, the Son of the living God," to which statement the Savior said, "Flesh and blood hath not revealed this unto thee, but my Father who is in Heaven." This is the spirit of revelation on which Christ said he would build his Church. The Gospel in the meridian of time came in word, in power and much assurance; in like manner the Gospel came to us in our day. The speaker called upon the Elders of Israel to cultivate the gift of healing, that it may be exercised when sickness overtakes our children or our friends, instead of resorting to the common fashion of the world by sending for doctors. Father Smith, in the early history of the Church, possessed this gift to a great extent, and was sent for day and night to lay hands on the sick, and almost wore himself out in this ministration. This gift needed cultivation, as did the gift of prophecy, of wisdom, of knowledge and other gifts, whether possessed naturally or through answer to the prayer of faith. He concluded with a strong exhortation to righteousness and integrity.

President Geo. Q. Cannon kindly urged the necessity of having quietness throughout the congregation while the speakers attempted to address so vast a multitude. There should be also a concentration of faith in the Elders of Israel to draw from the speaker such things as would benefit and bless those who convened here. After embracing the Gospel we soon found out that there was something connected with the faith of the Gospel that characterized us as a peculiar people. In our experience, although passing through much tribulation and persecution, all manner of evil being spoken of us, we found no great trouble in making converts wherever the meek of the earth were to be found; they were willing to face all the opposition and adverse circumstances that stared them in the face, having been prepared in their minds for the reception of the truth. He then related a portion of his experience when a boy. His mother, after an interview with President John Taylor, and not knowing then that he made any profession of religion, said to her son, "George, that is a man of God." And after brother Taylor had preached the Gospel to her, she embraced it and was baptized. This instance was illustrative of thousands of others. There were many whose hearts God had prepared to receive the testimony of his servants. He expressed astonishment at the incredulity of the world, in setting aside the plain and tangible evidences of the truth of the divine mission of Joseph Smith, but he was assured that the time would come when the world would admire the glorious results produced by these principles revealed through the Prophet, and if they did not embrace those principles, would be glad to share in the benefits they would secure to society. The burthen of the teaching of the Elders of Israel was, "Live your religion." This short sentence embodied everything that is necessary to entitle us to the blessings of the Almighty. But we have traditions to overcome which we brought with us from the old countries, and they must give place to a correct manner of life. It was a disgrace to Latter-day Saints to frequent saloons and participate in the ways of the wicked. We should stand aloof from all such places, and from every other vice that degrades and debases mankind. We should be upright in our dealings with each other, and never descend to an underhand method of doing business. We should never practice deception, either as employers or employees. We should never attempt to make what is called a sharp trade in the sale of anything by misrepresentation or the withholding of the truth, for the purpose of obtaining for it more than it was worth. There were persons who would take advantage of a poor widow in the sale of a cow or anything else, and then with a long face upon bended knees thank God for the good trade

they had made. He would not give a fig for a religion that did not teach honesty, virtue, kindness and industry. Before we retire to bed at night, let us indulge in a little close catechism, and ask ourselves whether we have honored God through the day, whether we have done right to our neighbors and our families, and if in anything we have trespassed on either, that is a good time to repent, and then let us make right what wrong we have done. He then strongly urged the necessity of cultivating the spirit of peace and goodwill in our families and wherever we go. The marrow of our religion consists in the observance of those little things that it enjoins. One conspicuous feature connected with the Latter-day Saints is that they hold sacred the Constitution of the United States. There is no other such instrument so pure and so well adapted to the government of a free people. It is calculated to develop man and woman in the highest conditions of life as citizens, more than anything to be found in any other nation on the face of the earth. We do not always approve the actions of some of the government officials, because they have not always sustained the great principles embodied in the Constitution. But while we deplore their actions we sustain that instrument, believing that it was given by inspiration of God. He alluded to the time when war broke out between the North and the South, which Joseph Smith had predicted thirty years before, and related how President Young during that struggle sent men out upon the plains to keep open the mail route, and guard the travel from Indians, in response to a request from President Lincoln. The Lord had preserved us from shedding blood by bringing us to these mountains before that war broke out, and this was a very great blessing.

He then deprecated the laxity among some in the observance of the law of Tithing. The Twelve Apostles had set an example worthy of imitation in this respect; they had kept this law while laboring faithfully for the public. And unless we are more faithful and diligent in this respect, we shall have to answer for our dereliction before the bar of God. He was satisfied that many of our wealthy citizens did not live up to this law. God had prospered abundantly those who had done the most to build up this kingdom, and would bless their posterity after them. It was not all self—it was not all to-day. There were others to be thought of, and a great future before us. He closed by exhorting all to attend to every duty, that they might obtain all the blessings of the Gospel.

The choir sang a thanksgiving anthem,

O Father Almighty.

Benediction by President L. John Nuttall.

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2 p.m.

The choir sang,

For long the veil will rend in twain;
The King descend with all his train.

Prayer by Apostle Moses Thatcher.

The choir sang,

Arise my soul, arise,
Shake off thy guilty fears.

President Geo. Q. Cannon read a report from the Young Ladies' Mutual Improvement Associations.

He also presented the following names as additional missionaries, who were unanimously sustained by the vote of the entire Conference.

SCANDINAVIA.

Andrew L. Anderson, Ephraim
Thos. C. Christensen, Mount Pleasant

SOUTHERN STATES.

Landon J. Rich, Paris.

SANDWICH ISLANDS.

Martin Hansen, Fillmore
James B. Rhead, Coalville
Franklin W. Marchant, Peoa

NEW ZEALAND.

Alma Greenwood, Fillmore.

He explained that the presentation of the names of James Langton and Wm. Geo. Farrell, on Saturday, as missionaries, was a mistake, and that they would therefore be withdrawn.

President Geo. Q. Cannon then presented the Authorities of the Church, who were unanimously sustained by the unanimous votes of the Conference as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First, and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President of the Twelve Apostles.

Members of the Council of the Apostles.—Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, John Henry Smith.

Counselors to the Twelve Apostles, John W. Young and Daniel H. Wells.

The Counselors to President John Taylor, the Twelve Apostles and their Counselors, as Prophets, Seers and Revelators.

Patriarch of the Church, John Smith.

The First Seven Presidents of Seventies, Levi W. Hancock, Henry Herriman, Horace S. Eldredge, Jacob Gates, John Van Cott, Wm. W. Taylor.

The Presiding Bishop of the Church, Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors.

John Taylor as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

The Counselors to the President, the Twelve Apostles, their Counselors and Bishop Edward Hunter, as Counselors to the Trustee-in-Trust.

Albert Carrington as President of the Perpetual Emigration Fund Co. for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, Angus M. Cannon, Moses Thatcher, Wm. Jennings, John R. Winder, Henry Dinwoodey, Robert T. Burton, A. O. Smoot and H. B. Clawson as his assistants.

Truman O. Angell as General Architect of the Church, and T. O. Angell, Jr., and W. H. Folsom as his assistants.

As Auditing Committee.—Wilford Woodruff, E. Snow, F. D. Richards, J. F. Smith, W. Jennings and W. H. Hooper.

George Goddard as Clerk of the General Conference.

George F. Gibbs as Church Reporter.

Apostle Moses Thatcher said: I crave an interest in your prayers that I may be able to speak so as to be heard, and be influenced by the spirit and power of God. Said he was first called to go on a mission to Mexico in October, 1879. He went to the City of Mexico, and by the power and authority of the Apostleship, he opened up that mission, and dedicated that land for the introduction of the Gospel. He and his brethren had not proclaimed the Gospel in that country as was customary in other lands, there not being so much religious liberty there as many supposed. However they were received by government officials and others with much courtesy and kindness. They did not go there to tear down and make war upon the established religion of Catholicism, but presented to the people that system of religion which they were sent to promulgate. As ministers of the Gospel the Elders were selected from the field, from the shop and from the anvil to go forth to the ends of the earth without purse or scrip. He had known many Elders of this Church who were comparatively wealthy, and surrounded by every earthly comfort, who were willing to lay down every consideration and start to any part of the earth to preach this Gospel and cheerfully submit to the finger of scorn being pointed at them, and to be almost universally regarded as totally erratic in their doctrines and practices. But we know from God, our heavenly Father that this kingdom will grow and become the glory of the whole earth, and bear universal rule and dominion, and that it will extend to all people true liberty, and therefore we are willing to forego the society of our families and the comforts of home to labor for the interests of this great work, and for the love we bear to humanity. We have learned that we cannot hate man and love God. Therefore we are willing to go forth and bear a faithful testimony to our fellow men to point them the way of salvation. The inhabitants of Mexico, though a dark and benighted people, are nevertheless a remnant of the house of Israel, and he felt satisfied

that with that people the scripture would yet be fulfilled, that a nation would be born in a day. Quite a number had been baptized already. Two branches of the Church had been organized. He then made some interesting remarks, as follows, about his co-laborer:

Before sitting down he might refer to a matter for the consolation of the friends of his young companion, Elder Feramorz Little Young. He was not entirely well when he left the City of Mexico, but it was believed by himself and by the speaker and by all their friends, that a change of climate would do him good, the speaker himself being under the impression that he was slightly affected by malarial fever. He stood the trip very well from the City of Mexico to Vera Cruz, a distance of 263 miles. On arriving at that city they ascertained that owing to the prevalence of stormy weather they would not be able to board the steamer that day. On the following morning they boarded the steamer *Knickerbocker*, bound for New York. Having to deliver some freight on the southwestern part of the Gulf, they were thrown out of their way some 300 miles, and in consequence lost 36 hours. But Elder Feramorz Young seemed to be about as strong there as he had been when he left the City of Mexico. But shortly after reaching Campeche, it being extremely warm, we could notice an increase of fever, and in the evening he spoke to him in regard to his own feelings. Brother Thatcher did not then think him a sick person; he did not think his missionary companion was about to leave him. But when he asked him in regard to his own feelings, he replied—he then had not retired to bed and was able to move around the deck with as much freedom as he had ever done—when he asked him his feelings, he replied, "I think the Lord will call me home." The speaker chided him for that remark, kindly, and told him that it did not so appear to him. He was a servant of God, and he had been working in the name of the Lord, and had he not faith in God and in the promises which had been sealed upon his head? To this brother Feramorz replied: "If it is right for me to return, I should like to return; for I have learned enough and witnessed enough to be willing to make a covenant with God to devote all my life to the work of the ministry." But he never, to the speaker's mind, manifested any faith in regard to his return. He was called by the servants of God as a humble missionary to those that are in darkness in the land of Mexico; he was called by the power of God to labor behind the vail. It was not within the speaker's power to save him. He prayed for him; he laid his hands upon his head; he plead with the Lord in his behalf; but Elder Feramorz Young was called by the power of God to labor behind the vail. He had every care and attention that could be bestowed upon him under the circumstances. The speaker would never forget the kindness of the captain of the steamer, and of the officers and passengers of that ship. They were uniformly kind, they did everything they could to relieve him from the fever with which he was afflicted. But it was not so to be. Feramorz Young had lived a pure life. He was pure as mortal could be. He had never yielded to temptation; strong drink had never passed his lips; tobacco in any form had never been used by him; he never had used a blasphemous word in his life; he was humble, he was pure, he lived and learned how to die that he might live again never to die. Feramorz L. Young was as well prepared to pass behind the vail as any young man the speaker had ever known in Israel, and he had never complained that God chose to call him. He had prayed for his mother, for his brothers and sisters, and for his kindred; but for him, God had called away his spirit, and it remained for his mortal remains to be consigned to the deep. Brother Thatcher could feel in his heart that it would have been a consolation to his mother and to his brothers and sisters if he could have brought his body back to them, so that they might know where his body was lying, but it was not possible, the means to accomplish that end was not upon the ship. The disposition was in the heart of the captain to do it, but it could not be accomplished. They were five

days from the city of New York, in a climate which acted very differently from our own climate. The captain kindly had the ship stopped about 20 miles from the Florida coast, and after passing the Jupiter inlet lighthouse, on the coast of Florida, they took the latitude and longitude correctly. Lat. 27° 09', long. 79° 47'. The passengers and ship's crew and all on board were called around the mortal remains of Elder Teremorz L. Young, and the speaker took the liberty of telling them were they had come from, who the deceased's father and mother were; that he had left his business, left his bright prospects at home to go to those who are ignorant of the Gospel of salvation. He bore a faithful testimony to the purity of the deceased young man's life, and his remains were consigned to the deep. It, however, made no difference to the captain, crew and passengers of that vessel when they found out who and what they were; for as much sympathy was extended after they knew they were "Mormons" as they had extended before. A few years ago such a thing would have been unusual. Prejudice against the "Mormons" was, at one time, so great that they would have been deserted even under circumstances of this kind, but thank God, things are changed; thank God we live in a day of enlightenment, and notwithstanding the press and the pulpit had been used against this people, they were now representing themselves. And the boys who are heirs to the everlasting covenant, who have received their washings and anointings here in Zion go forth in the power of God, they spoke as men having authority, and they have an influence; and greater is the influence of their example than the influence of their words. We met young men in Mexico of education and wealth, but when we talked of the doctrines we practised in regard to morality they were astonished and said that if that was a part of our religion, they could not subscribe to anything that required so much sacrifice. They could not believe that men could leave their mountain homes and be what they profess to be; they could not believe that men could leave their wives and look upon women in the world without lust in their hearts. But before they left the City of Mexico these same young men could come to them and say—"We have come to your room in the evenings during the week, we have seen you upon the Sabbath day, but we have never known you to be where you should not be. Your example has been stronger than your testimony." The speaker concluded by invoking the blessing of God upon the large assembly and upon all Israel, together with the family of his deceased companion, and bore testimony that although his body rested in the ocean it would come forth in the morning of the first resurrection, and that his brothers and sisters left behind might do well to follow so bright an example.

He then bore testimony to the truth of this great work, and blest the Saints in the name of the Lord.

President John Taylor said we had listened to some valuable instructions during this Conference. God had spoken from the heavens, and had revealed the everlasting Gospel. This Priesthood and the principles of the Gospel were the gift of God to man. They did not originate with man. This Priesthood has a commission to proclaim the Gospel to all people and nations of the earth, and they feel vastly different to those who would persecute and scatter all that would not bow down to their peculiar views and notions. God feels after the welfare of all the human family, and the truth is not confined to a peculiar few. All who are in possession of the spirit of the Gospel, not only have the love of God in their hearts, but the love of man also. And although we as a people may be persecuted on account of our religion, if the love of God burns in our hearts, we shall have no disposition to retaliate. This Gospel imparts the Holy Ghost, which Holy Ghost takes of the things of God and shews them unto us. Most of the human family are opposed to revelation and are not, and have not been for centuries acquainted with the saying, "Thus saith the Lord." This Gospel is calculated to bring man into communion with the heavens and make men free as God is free, to lead

them in the way whereby they may be purified and not corrupted. We have learned that it is the right of human happiness to observe and carry out the commandments of God. God is interested in this kingdom, angels are interested in it, and men of all past ages and dispensations are interested in its advancement and ultimate triumph. This Gospel and Priesthood bring us in communion with God and angels, and minister in heaven as well as on the earth.

He then spoke of the necessity of building Temples, that our fathers who have died without the knowledge of the Gospel may be looked after and ministered unto, hence the necessity of being under the direction of the Almighty in everything we attend to in the duties of the Priesthood. To all those who have devoted of their means and labor in the erection of Temples, he felt to say, God bless you. And if we could hear what was taking place in the heavens we could hear a chorus of amens, for the heavens are interested in the work we are engaged in.

It devolves upon us to send the Gospel to every creature. For this we have a first Presidency, the Twelve Apostles and all the other organizations of the Priesthood. We will do this work in the name of the Lord, and let all Israel say amen (the congregation responded with a hearty amen). We will build this Temple. Let us finish it. The world know nothing about Temples. They would not know how to use them if they had them. If they were to get possession of the Temple when completed they would not know how to administer therein. We do not wish to injure men who oppose us. Such people injure themselves more than others can hurt them. In opposing the principles of right and human liberty they return to the ways of barbarism. Many things present themselves that I would like to pour out on this congregation, but we have to do those things by degrees.

What do we think about this government? We think the Constitution was given by inspiration, but many appear to be apostatizing from its principles. The government is good enough, the fault is with some of those who administer it. It is becoming a question as to whether some of the people can be accorded the freedom which the Constitution guarantees to them. Some talk about our marriage system, and it might be supposed from their animadversions that we are corrupt, which is untrue. If we were disposed we might say something about our traducers that would show them up in their hideousness. We respect female virtue. We know that many of those who have come here to regenerate us have not manifested that kind of a disposition. We will, so far as possible, protect the rights of all people. If people choose to traduce us we can surely afford to tell the truth about them. Talking of saloons. If other people patronize them, let the Saints leave them alone. If they do not they will not long be Saints. If corruptions are introduced among us and they are sustained by those who should sustain the law, shun them. A day of reckoning is at hand. God begins to afflict the nations and these things will increase. Let the Elders of Israel be alive to their duties. May God sustain all men everywhere who uphold human rights and human freedom. We want no Nihilism or other secret abominations among us. If this nation does not repent the hand of God will be upon it. May God bless the rulers of this nation who rule in righteousness and confound those who do not. May God bless all Israel.

Conference was adjourned until April 6, 1882, at 10 a.m.

The choir sang an anthem,

Give ear to my words, O Lord.

Benediction by Patriarch John Smith.

GEORGE GODDARD,
Clerk of Conference.

If we truly believe that this life is but a preparatory state where we are being fitted to enter another and better, why should we shrink from the approach of old age? It but brings us nearer to the full enjoyment of that blessedness for which most are supposed to be striving.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 28, 1881.

THE NARROW PATH.

THERE is probably no doctrine more firmly established in the New Testament, than the one in reference to the Gospel path of salvation being narrow and difficult to find, while the broad road, which is so easy of access, is shown to be the way to destruction. The Savior expresses himself on this subject as follows, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

But this maxim appears to be reversed by modern theologians. The "Christian" preaching of the day severely conflicts with the Bible doctrine of primitive times, as do also the circumstances. Then it was deemed unpopular, and unprofitable in a worldly sense, to belong to the Church of Christ. Now it is considered just the thing for business, to nestle under the protecting wing of some "Christian" denomination. In so-called "Christian countries," together with a small scattered membership in other parts of the world, we find, according to statistics, about four hundred millions professing to be followers of the religion of the Savior, and only about a million or so of the "unsaved," such as atheists and others called "the ungodly;" and to these are added seven millions of Jewish unbelievers. Of course this has nothing to do with the Pagan population of heathen nations. But it is very evident from such figures that in these enlightened countries at least, it is not regarded as the "narrow path"—difficult to find and hard to keep—which is trodden by the modern religionist of Christendom. On the contrary, it is the popular one to follow. The religious practice of the present is at utter variance with the Christ-like poetry of the past. Preachers delight now to make "salvation easy," to widen the "gates" which before were as difficult to pass through as "the eye of a needle," to tear down the "barriers" in the shape of necessary ordinances established by the Lord, to remove such "stumbling-blocks" as consistent works combined with faith, and generally to make the road "broad" instead of "narrow," which leads to "Eternal Life." They have, by means of multitudinous creeds, opened as it were endless avenues of "Christian" travel, all said to be in the end converging "roads" to the "beautiful city" on the other side of Jordan." No matter what construction a person may see fit to put upon the Scriptural texts, he

can easily find congenial spirits in some one or more of the churches around him, and thus travel his own branch of the road to his expected heaven. If some members of the sect he has joined differ in a minor matter from his views, as he from theirs, they again diverge, and on separate paths they continue to wend their way to the "portals of Paradise." Should one on leaving the society of a sect fail to find any existing creed precisely to suit him, he can establish one of his own, draw around him a following to his mind, and add another to the multitudinous streams which are supposed, by an inconsistent theology, to empty at last into the great ocean of eternal happiness and glory. Can any system of philosophy be a greater vagary than this? Could a theme of religion be really more inconsistent with Divine philosophy? Could Christianity become more in conflict with the New Testament doctrines than by such a course? Is it possible that such a mixed up, variegated picture as this can be the "plan of salvation?" Are these diversified dug-ways of our own making or choosing, the "narrow path" to life eternal? Is it reasonable to suppose that the tortuous windings of our own imaginations constitute in God's economy the "narrow path" to his future rewards for obedience? 'Tis true we may find many "narrow paths," but are they essentially the ONE which leads to everlasting life? If, then, the one traveled be not *that* path, it is only a side-track on the broad road to destruction!

But, one will ask, how can we tell whether we are in the true and narrow way? By prayerfully and humbly comparing it with that described in the Scriptures—the one marked out by Jesus Christ. We find that faith, repentance and baptism were essentials in Christ's day. The path the Redeemer trod is certainly the right one to follow, and by following him we shall surely be safe. Did he combine a living faith with good works? He did. Did he receive the ordinance of baptism? Yes, and declared it was necessary to "fulfill all righteousness!" Who can claim to be on the "narrow path" and disdain this great ordinance? Did he go to one having proper authority to baptize him? He did, by presenting himself to John the Baptist, who was called by revelation to baptize in water for the remission of sins. Jesus said, "I am the way," and at another time, "follow me!" Can anything be plainer to a reasonable mind than this requirement? Follow Christ! How? Not certainly by seeking the means of evading his commandments, and dodging his example, and by making out a "path" for ourselves. He came to do his Father's will, and did it. We must do the same. He obeyed the laws laid down for a righteous life. We must do this to the best of our capacity, with the aid of his Holy Spirit. He walked the "narrow way," set forth in the Gospel revealed from Heaven, notwithstanding its unpopularity, the hatred and scorn of unbelievers, and the persecution of all classes. He entered in by the "strait gate," and kept the narrow path of purity. He walked it in meekness. He faced death and sought not to save his own life, but laid it down to redeem mankind. That which he had "seen the Father do, that did the Son also." He knew the path to tread—the path which leadeth unto life. How few there are who find it and walk therein!

And now we would ask the reflecting reader to consider who, according to the Scriptural test, are walking in the narrow path to-day? Whether the so-called Christian world with their various and diverging "pathways,"

through which in a disunited state they walk at variance with each other, till they cross the "dark river," or those who follow the path marked out in the Scriptures, and revealed in the latter days to the Prophet Joseph Smith, in which the Saints must walk in loving unity. Unpopular as Christ, that Prophet walked the "narrow way" to a martyr's grave. Hated like the ancient Church, the Latter-day Saints walk therein to life eternal. The very nature of the path is indicative of its correctness. Its surroundings prove it to be the right one. Shot at by the archers of antagonistic theories, they tread the thorny road to the celestial glory. Persecuted by the profane, misrepresented by the chief priests of modern Pharisaism, and bruised by the haughty hand of political power, they humbly walk the "narrow path" brought to their understandings by the light of revelation. This they are determined to follow like their Great Head—the Savior who walked it before them. They value not reputation, wealth or life itself, compared with integrity to a cause so sacred. Onward they have marched—*few indeed* in numbers—for fifty years; and they will continue on until the end is reached and the crown is gained. Let all seek the "narrow path," and remember that as there be "few that find it," it cannot be the path of popularity, of universal favor and common acceptance. But rather seek it where the humble exist, "hated of all nations for Christ's sake," for that is where it will be found.

DISTRICT MEETINGS will be held on Sunday, Dec. 4th, in the Lecture Room, Temperance Hall, Granby-street, Leicester; services to commence at 10 a.m., and at 2 and 6 p.m.

President Carrington is expected to be present.

PRESIDENT CARRINGTON IN BIRMINGHAM.—On Saturday last at 2 p.m., President Carrington left for Birmingham, to attend the Conference announced for Sunday, 27th instant.

ABSTRACT OF CORRESPONDENCE.

We are informed by letter from brother J. Bardsley, of the Manchester Conference, that a son of his, aged 16, became blind in January 1879, through a severe cold. He was taken to the Royal Eye Hospital in Manchester in March of that year, and after medical treatment at that Institution till the beginning of March 1881, he was still blind, and at the request of his father returned home. He was then taken to the Conference House in Manchester, where President Smith administered to him the ordinance for the sick. Concerning this, and the beneficial result brother Bardsley writes:

"Brother Smith anointed him with oil, and invoked God's blessing upon him for the restoration of his eye-sight, and in three days after he threw off his shade and said, 'Father, I can see.' He took up a book and read a page of it, and he has been all right ever since. To God be all the glory now and forevermore. Amen."

Reflect upon your present blessings, of which every man has many, not on your past misfortunes, of which all men have some.

CORRESPONDENCE.

LETTER FROM LONDON CONFERENCE.

Newbury, Berks, Nov. 19, 1881.

President Albert Carrington.

Dear Brother,—Thinking you would like to hear a little of what we are doing in this District, I send you a few lines.

I arrived in this place on a visit to my relatives, by your permission, on Aug. 15, 1881, before receiving my appointment to the Conference in which I was to travel. After visiting my relatives, I reported myself ready for my appointment to a field of labor. I was appointed to the London Conference, under the direction of President John Cooper. He immediately assigned me to labor in this district, in company with Elder Wilcox, who had been laboring here almost a year. Upon my arrival I found quite a number of my relatives living in this neighborhood and surrounding villages. I also found a thriving little Branch of the Church in the town of Newbury, which had been organized since last February, through the labors of Elder C. F. Wilcox and others who had been laboring in this District. I found the Saints of this Branch holding their meetings in the same hall in which they were held when my father embraced the Gospel thirty years ago. I found about five of the Saints who belonged to the Church when my father left here in 1853; they had recently been rebaptized, and others had obeyed the Gospel, numbering in all thirty-four in this place. I found some of my old friends and acquaintances who were glad to see me, but very few seem to have time to look after the salvation of their souls. They have been taught so long that it is not necessary to do anything for their salvation only to believe in the Savior, that after you have shown them it is necessary for them to do a work after they have believed, by going to the water and being baptized after the pattern shown them by the Savior himself, they find it too much trouble, so almost all of them conclude to risk it without, showing that they do not believe the Savior when he said to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

I commenced to travel through this District in company with Elder Wilcox preaching whenever we had an opportunity. On the 14th of Sept. we held an out-door meeting at Aldbourne, and were unmolested, and closed our service about dark. The next evening we had the privilege of preaching in a Wesleyan chapel at Axford, through the kindness of Mr. Greenland, who furnished us the place ready for meeting without any charge. At the close of the meeting we gave out quite a number of tracts, and he invited us to come again, as he was well satisfied with our doctrines. We have held service in the same place three times since. Upon one occasion the house was full, and two of their own preachers were present. They came thinking to crowd us out by preaching themselves, but the gentleman who owned the chapel told them they could not preach that evening, as he expected us there according to appointment. They took their seats in the congregation, and we had a good meeting. At the close we gave notice that we should be pleased to answer any questions from any one present. The preachers had no questions to ask, but they were quite willing to take the collection that we supposed was taken up for us, but we wished Mr. Greenland to have it for fitting up the house and lighting it. He would not take it, so they were quite willing to accept of it. We have since heard that they found a good deal of fault with Mr. Greenland for allowing us to preach in the chapel, but he is satisfied that we taught nothing contrary to the teachings of the Savior and his Apostles.

In the same neighborhood we had four families of Saints living on one farm, but two of the families went to Zion on the last vessel that sailed. Since that time the minister has used his influence with the man who rents the farm not to allow us to even visit

the two families that are left. I suppose the minister is afraid that we may convert those who have come to take the places of the ones who went to Zion.

At the last London Conference Elder Wilcox was removed from this to the Kent District. After that time I traveled alone for about three weeks, and enjoyed myself better than I thought I should while alone, but I am satisfied that the Lord prepares the back for the burthen if we put our trust in him.

On my arrival in Newbury two weeks ago, I found Elder Hyrum H. Evans waiting to join me to labor in this District. He had been appointed by President Cooper. Since that time we have been traveling through a portion of the District, and are enjoying ourselves very much in our labors, distributing tracts and preaching the Gospel to those who will listen.

Elder Wilcox was quite successful in this District while here. After I arrived, and previous to his removal, we baptized seven persons, all young men and women, which is quite an encouragement for us to continue our labors.

Kind regards to all at the Office, and accept the same yourself, in which brother Evans joins, I remain,

Your brother in the Gospel,

H. W. BROWN.

LETTER FROM PORTSMOUTH.

Portsmouth, Nov. 19, 1881.

President Albert Carrington.

Dear Brother,—Knowing your desire to learn of the progress of the work, I feel it my duty to give you a brief account of my labors in this part of the vineyard. I was removed from the Kent District, and appointed to labor in this, the Hampshire District, June 1, 1881, by President S. Roskelley. On my arrival at Southampton I was met by brother Edward Stevens, who took great pleasure in showing me around the District, introducing me to the Saints and many friends of the Elders. After making a complete circuit of the District, brother Stevens took the Southampton Branch and I the Portsmouth, thinking we could labor to better advantage in spreading the Gospel. So I have labored most of my time in the aforesaid Branch, ever depending upon the Spirit of the Lord to sustain me, and seeking wisdom to guide me in my labors, and I can say God has blessed me in all my duties in promulgating the true and everlasting Gospel, and bearing testimony of the same to my fellow men. I have removed a great deal of prejudice and many false impressions from those whom I came in contact with, and seeking to implant the principles of truth in the minds of those whom I could reach, and where opportunity permitted. There has been a great deal of seed sown here of late, still with but little apparent success until the past month, during which the Lord has blessed our labors.

On my arrival from the London Conference (where in my report I spoke of two being baptized), I had the pleasure of bidding adieu and God speed to eight of the Saints who left for *Zion*, as also my traveling companion, Elder Stevens, with whom I had many enjoyable times in our ministry. I then proceeded around the District, finding all the Saints feeling splendid, and the spirit of gathering manifested above all expectation. On my arrival at Portsmouth I had the honor, on my natal day, Oct. 26th, of baptizing six persons into the Church, and on Nov. 1st, two, Nov. 3rd, four, and Nov. 7th, one, making thirteen new members added to the Portsmouth Branch. They are a very intelligent class of people, and promise to become good, faithful Latter-day Saints. There were several strangers to witness the baptisms, and although the sea was very rough, remarkable to say, when I went into the water not a wave rolled, but all was calmness, and this was noticed by all present, thus proving to all that our heavenly Father was "well pleased." I am also happy to say others are investigating our principles, and I believe ere long will render obedience to the Gospel. Thus the Lord is blessing our labors, and the spirit of gathering is becoming more and more manifest in the minds of the Saints.

Nov. 10th, Elder James Hardy, late

of Provo, arrived here to labor. I have shown him part of the District, and will make a completion of the same as soon as possible. I have taken great pleasure in laboring thus far with brother Hardy, and trust he will accomplish much good, and I take great pleasure in introducing him to the Saints.

On Saturday, Nov. 12th, President Cooper arrived here, and on Sunday held good and well-attended meetings, some strangers being present. Brothers Cooper and Hardy, addressed the meeting, setting forth the principles of the Gospel and duties of the Saints. On Monday evening, Nov. 14th, 6 p.m. held a Priesthood meeting, and ordained five of the brethren to the Priesthood; afterwards we organized a Relief Society, with sister Elizabeth Wilkes as President, Maria Sims as First, and Esther Haynes as Second Counselors, and Rose Budd as Secretary—President Cooper, Elder Hardy and myself officiating. President Cooper then gave suitable instructions to the officers and members.

Ever praying for the welfare of Zion and all connected therewith, and praying that God will bless all who are working for the forwarding on of the Gospel, I remain, with kindest regards to all at the Office, in which brother Hardy joins,

Your brother in the Gospel,
JOS. A. JENNINGS.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER XXIV.

MY JOURNEY TO HEREFORDSHIRE—INTERVIEW WITH JOHN BENBOW—THE WORD OF THE LORD FULFILLED TO ME—THE GREATEST GATHERING INTO THE CHURCH KNOWN AMONG THE GENTILES SINCE THE ORGANIZATION OF THE CHURCH IN THIS DISPENSATION—A CONSTABLE SENT TO ARREST ME—I CONVERT AND BAPTIZE HIM—TWO CLERKS SENT AS DETECTIVES TO HEAR ME PREACH, AND BOTH EMBRACE THE TRUTH—RECTORS PETITION TO HAVE OUR PREACHING PROHIBITED—THE ARCHBISHOP'S REPLY—BOOK OF MORMON AND HYMN BOOK PRINTED—CASE OF HEALING.

On the 3rd of March, 1840, in fulfillment of the word of the Lord to me, I took coach and rode to Wolverhampton, twenty-six miles, and spent the night there.

On the morning of the 4th I again took coach, and rode through Dudley, Stourbridge, Stourport and Worcester, and then walked a number of miles to Mr. John Benbow's, Hill Farm, Castle Frome, Ledbury, Herefordshire. This was a farming country in the south of England, a region where no Elder of the Latter-day Saints had visited.

I found Mr. Benbow to be a wealthy farmer, cultivating three hundred acres of land, occupying a good mansion, and having plenty of means. His wife, Jane, had no children.

I presented myself to him as a missionary from America, an Elder of the Church of Jesus Christ of Latter-day Saints, who had been sent to him by the commandment of God as a messenger of salvation, to preach the Gospel of life unto him and his household, and the inhabitants of the land.

Mr. Benbow and his wife received me with glad hearts and thanksgiving. It was in the evening when I arrived, having traveled forty-eight miles by coach and on foot during the day, but after receiving refreshments we sat down together and conversed until two o'clock in the morning.

Mr. Benbow and his wife rejoiced greatly at the glad tidings which I brought unto them of the fullness of the everlasting Gospel, which God had revealed through the mouth of his Prophet, Joseph Smith in these last days.

I rejoiced greatly at the news that Mr. Benbow gave me, that there was

a company of men and women—over six hundred in number—who had broken off from the Wesleyan Methodists, and taken the name of the United Brethren. They had forty-five preachers among them, and had chapels and many houses that were licensed according to the law of the land for preaching in.

This body of United Brethren were searching for light and truth, but had gone as far as they could, and were continually calling upon the Lord to open the way before them, and send them light and knowledge that they might know the true way to be saved.

When I heard these things I could clearly see why the Lord had commanded me, while in the town of Hanley, to leave that place of labor and go to the south, for in Herefordshire there was a great harvest-field for gathering many Saints into the kingdom of God.

I retired to my bed with joy after offering my prayers and thanksgiving to God, and slept sweetly until the rising of the sun.

I arose on the morning of the 5th, took breakfast, and told Mr. Benbow I would like to commence my Master's business, by preaching the Gospel to the people.

He had a large hall in his mansion which was licensed for preaching, and he sent word through the neighborhood that an American missionary would preach at his house that evening.

As the time drew nigh many of the neighbors came in, and I preached my first Gospel sermon in the house. I also preached on the following evening at the same place, and baptised six persons, including Mr. John Benbow and his wife, and four preachers of the United Brethren.

I spent most of the following day in cleaning out a pool of water, and preparing it for baptising in, as I saw many to be baptised there. I afterwards baptised six hundred in that same pool of water.

On Sunday, the 8th, I preached at Frome's Hill in the morning, at Standley Hill in the afternoon, and at John Benbow's, Hill Farm, in the evening.

The parish Church that stood in the neighborhood of Brother Benbow's presided over by the rector of the parish, was attended during the day by only fifteen persons, while I had a large congregation, estimated to number a thousand, attend my meeting through the day and evening.

When I arose in the evening to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me.

I asked him, "For what crime?"

He said, "For preaching to the people."

I told him that I, as well as the rector, had a license for preaching the Gospel to the people, and that if he would take a chair I would wait upon him after meeting.

He took my chair and sat beside me. I preached the first principles of the everlasting Gospel for an hour and a quarter. The power of God rested upon me, the spirit filled the house, and the people were convinced.

At the close of the meeting I opened a door for baptism, and seven presented themselves. Among the number were four preachers and the constable.

The latter arose and said, "Mr. Woodruff, I would like to be baptized."

I told him I would like to baptize him. I went down to the pool and baptized the seven. We then met together and I confirmed thirteen, and broke bread unto the Saints and we all rejoiced together.

The constable went to the rector and told him if he wanted Mr. Woodruff taken up for preaching the Gospel, he must go himself and serve the writ, for he had heard him preach the only true Gospel sermon he had ever listened to in his life.

The rector did not know what to make of it, so he sent two clerks of the Church of England as spies, to attend our meeting, and find out what we did preach.

But they were both pricked in their hearts and received the word of the Lord gladly, and were baptised and confirmed members of the Church of Jesus Christ of Latter-day Saints.

The rector became alarmed and did not dare to send anybody else.

The ministers and rectors of the South of England called a convention and sent a petition to the Archbishop of Canterbury, to request parliament to pass a law prohibiting the "Mormons" from preaching in the British dominion.

In this petition the rector stated that one "Mormon" missionary had baptized fifteen hundred persons, mostly members of the English Church, during the last seven months.

But the archbishop and council, knowing well that the laws of England gave free toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they had the ground where hares, foxes and hounds ran, they would not lose so many of their flock.

I continued to preach and baptize daily.

On the 21st day of March I baptized Elder Thomas Kingston. He was the superintendent of both preachers and members of the United Brethren.

The first thirty days after my arrival in Herefordshire, I had baptized forty-five preachers and one hundred and sixty members of the United Brethren, who put into my hands one chapel and forty-five houses, which were licensed according to law to preach in.

This opened a wide field for labor, and enabled me to bring into the Church, through the blessing of God, over eighteen hundred souls during eight months, including all of the six hundred United Brethren except one person; also including some two hundred preachers of the various denominations.

This field of labor embraced Herefordshire, Gloucestershire and Worcestershire, and formed the conferences of Garway, Godfield Elm and Eome's Hill.

I was visited by President Young and Dr. Richards.

Brother Benbow furnished us with £300 to print the first Book of Mormon that was published in England; and on the 20th of May, 1840, Brigham Young, Willard Richards and I held a council on the top of Malvern Hill, and there decided that Brigham Young go direct to Manchester and publish 3,000 copies of the Hymn Book and 3,000 copies of the Book of Mormon, this being the first publication of these books in England.

The power of God rested upon us and upon the mission.

The sick were healed, devils were cast out, and the lame were made to walk.

One case I will mention: Mary Pitt who died in Nauvoo, sister to Wm. Pitt, who died in Salt Lake City, had not walked upon her feet for eleven years. We carried her into the water and I baptized her.

On the evening of the 18th of May, 1840, at Brother Kingston's house in Dymock, Elders Brigham Young, Willard Richards and I laid hands upon her head and confirmed her.

Brigham Young being mouth, rebuked her lameness, and commanded her to arise and walk, in the name of the Lord. The lameness then left her, and she never afterwards used a staff or crutch.

She walked through the town of Dymock next day, which created a stir among the people; but the wicked did not feel to give God the glory.

The whole history of this Herefordshire mission shows the importance of listening to the still small voice of God and the revelations of the Holy Ghost.

The Lord had a people there prepared for the Gospel. They were praying for light and truth, and the Lord sent me to them, and I declared the Gospel of life and salvation unto them, and some eighteen hundred souls received it, and many of them have been gathered to Zion in these mountains. Many of them have also been called to officiate in the bishopric, and have done much good in Zion. But in all these things we should ever acknowledge the hand of God, and give him the honor, praise and glory, forever and ever. Amen.—*Faith Promoting Series.*

There is nothing nobler in man than courage; and the only way to be courageous is to be clean handed and hearted, to be able to respect ourselves and face our record.